A Brief VINDICATION OF Free Grace.

Indeavouring to prove,

1. *That we are not elected as holy, but that we should be holy; and that Election is not of kindes, but persons.*

2. *That Christ did not by his death intend to save all men, and touching those whom he intended to save, that he did not dy for them only if they would believe, but that they might believe.*

3. *That we are not justified properly by our believing in Christ, but by our Christ believed in.*

4. *That that which differences one man from another, is not the improvement of a common ability restored through Christ to all men in general, but a principle of grace wrought by the Spirit of God in the Elect.*

Relating to several Positions asserted by M. *John Goodwin* in his late Book entituled *Redemption Redeemed*, and in his former Treatise of *Justification*.

Delivered in a Sermon before the Right Honourable, the Lord Mayor and Aldermen of the City of *London*, at *Pauls*, *May* 30. 1652.

By John Paulson *late Fellow of S. John's Colledge in Cambridge, and now Minister of the Gospel at Hemmingford Abbots in Huntingdonshire.*

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1 Cor. 15. 10. *By the grace of God I am what I am.*

LONDON,
Printed by *Peter Cole*, and are to be sold at his Shop, at the sign of the *Printing-Press* in *Cornhill*, 1652.

Kendrick Mayor,

Tuesday the 15. day of June, 1652.

IT *is thought fit, and so Ordered by this Court, that M.* John Pawson *be desired to Print his Sermon preached at* Pauls, *before the Lord Mayor and Aldermen, on the thirtieth day of* May *last.*

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Sadler.

To the Right Honourable,

John Kendricke

Lord Mayor;

His Honoured Uncle,

THOMAS ATKIN;

His honoured Friends,

John Dethicke, and *Robert Tychburne,*

Aldermen of the City of *London;*

With the reſt of the Court of Aldermen.

Rt Hon: & Rt Wor:

[redacted],

MY Intent in the enſuing Diſcourſe, is, to contribute my Mite towards the vindicating of Free Grace; in the Dedication to teſtifie my thankfulneſs to ſeveral of you, for real courteſies; to you all, for ample expreſſions of undeſerved reſpect towards me. In both which I indeavour brevity; eſteeming many words but cumberſome, when the mind may be delivered and received in few. The ſum of what I lately preached before you, and now again at your call, here preſent to you, appears in the Title page: which things I have breifly contended for; as conceiving them truths, once and again delivered to the Saints, & own'd through ſucceſſive generations by the choyceſt of Saints. The ſubſtance and ſtrength of what Arminius & others with him, have heretofore pleaded for the contrary, is now Engliſhed, by the Reverend Author of Redemption

Redeem'd: *And therefore I have all along related to some materiall passages of his book, without the least dishonourable reflection upon his person, whom I really honour for piety, parts, and painfulness (during many years past) in the work of the Lord. Though we cannot meet in the acknowledgment of these points, yet I hope to meet him in the bosome of Christ. In the mean time it concerns you, and us all, who make mention of the Lord, to pray out the performance of those promises which God hath made to these latter ages; one whereof is this, that* he will turn to his people a pure language; Zeph. 3. 9. *they shall not speak a mixed language, one, one way; and another quite contrary, but shall all serve the Lord with one consent.*

Till that fulness of time come, there will be great running to and fro *in the* * *Prophet's sense,* i.e. *great debating things to and fro, even amongst the Saints: which yet in this regard will be an advantage, that hereby* knowledge shall be increased. *Every considerable debate will either further draw out, or cleare up some truth or other. So that though the many and hot disputes of this age, be in some respects troublesome to the people of God at present, yet the Remnant of Israel in after time will inherit the benefit of them.*

Dan. 12. 4.

May your City be not only as old Tyre *the* [redacted] *those Merchants were Princes and Traffiquers, the Honorable of the earth: but as the new* Ierusalem, *a holy City, a City of righteousness, a faithfull city; the Citizens, Saints, and each family a household of God. So prays*

Your Servant in Christ Jesus
John Pawson.

A Brief VINDICATION OF Free Grace.

EPHES. 2. 5. *By Grace ye are saved.*

GOd's great design in setting up the World, and disposing of the things in it, was, to manifest himself in all his Attributes. In some things God is said to have manifested his wisdom, *Ps.* 104. 24. *O Lord how manifold are thy Works? In Wisdom hast thou made them all.* In some things God had regard to the manifesting of his Might and Soveraignty; in severall Texts *this* and *that* (sayes God) *I will do, and you shall know that I am the Lord.* Now as God hath made provision in his several Dispensations, to manifest all his several Attributes one way or other; so he hath contrived to carry on the work of our Salvation, in such a way, as might manifest his Mercy and Grace in a special manner.

And therefore it concerns us, to be careful in all our thoughts and discourses, to advance and keep up *free Grace.* We should not, nor need not throw down any other Attribute, to advance this; but yet we may safely in some sense advance this above any other, 'Tis an Attribute God himself seems to take exceeding pleasure in manifesting. He is said to *delight in shewing Mercy, or Grace.*

Beside 'tis an Attribute that we are more beholding to, then any other Attribute whatever. The Wisdom and Power of God have a great hand in making of us; but the *Grace* of God hath the greatest hand in saving of us: *By his Grace ye are saved.*

Obſerv. *The whole buſineſs of our Salvation, is carried on in a way of free Grace, from firſt to laſt.*

This God hath contriv'd on purpoſe, that he might exclude Boaſting: *that no fleſh ſhould glory in his preſence*; but that *he who Glorieth, ſhould Glory in the Lord*: and ſay, *what have I that I have not received.* Heaven it ſelf is a Donative; and every ſtep in the Ladder to Heaven, is *free Grace*; every Stone of our ſpiritual building, every Beam of our day, every Link in our chain of ſalvation, is *free grace.*

There are four main links Election, Redemption, Juſtification, and Regeneration which I name the laſt, becauſe the proper work of the Spirit: I ſhall indeavour to ſhew, that each of theſe is made out of *free Grace.*

1. Election is made out of *free grace*, *Rom.* 11. 5. we read *of the election of grace. i.e.* ſuch an election as grace makes, an election of grace's making; as *Beza* expounds it. Grace elects and picks out this and that perſon. * Election is of perſons, not of kinds; of individuals, not of *Species's*. God elected ſuch and ſuch perſons in particular; not perſons ſo and ſo qualified in genetal: he elected *Peter*, as *Peter*; not *Peter*, as a Believer, or as a righteous perſon; for ſuch an election would not have been an election of *grace*, but an election of *juſtice.*

* M. I. *Goodwin* Red. redeemed, pag. 63.

Eph. 1. 4. We are ſaid to be *choſen before the foundation of the world*: Therefore God does not ſtay to ſee what we will prove before he chuſe us. If he choſe us ſo ſoon, his election rather makes us holy, then finds us holy: and this is clear from the next words; *He hath choſen us before the foundation of the world, that we ſhould be holy.* If he choſe us, that we ſhould be holy; then he did not chuſe us as holy. There is no ſuch phraſe in Scripture, that God elected us as believers, or in caſe we believe; and therefore to ſay that * election is only the ſtanding good pleaſure and purpoſe of God, to give life to all thoſe that believe, is *gratis dictum*; nor is it true: for though there be ſuch a purpoſe in God, yet this is not that purpoſe which the Scripture calls election. Election always carries ſalvation along with it, *Rom.* 8. 30. *Whom he predeſtinated* (and conſequently whom he elected) *them he alſo calleth, and juſtifieth, and will glorify*: but now, notwithſtanding ſuch a purpoſe to ſave whoever believes, all

* *Idem* page 62.

might

might perish; therefore such a purpose is not that which Scripture means by predestination and election; for such a purpose might stand, and yet God have no people, Christ be a head without a body, a King without Subjects.

Some affirme that * election is not an act of God, that is pass'd; but that when God prevails by his word and spirit with men in time to believe; then he is said to have elected them. * *Idem* page 62.

But this is flat contrary to the Apostle, for *Eph.*1.4. the Saints at *Ephesus* were elected *before the foundation of the world*; and yet *ver.*13. they believed not, till after they heard the word of truth. This seems to overthrow what some build upon as a foundation, *viz.* that * no act of God is before any act of the Creature, in respect of time. If by time be meant duration (as surely must) that saying is void of truth for the act of God electing, was before the foundation of the world; and the act of the Ephesians believing, was not till after they heard the word of truth: therefore one apparently before the other, in respect of duration. * *Idem* p. 53.

Whereas 'tis said, that * God acteth but once for all; and that * God by one act produceth all things; tis true, in some sense, that God by one act does all things: but yet if we will speak after the manner of men, and so as to be understood, we must say, that this one act in God, is diversifyed, and multiplyed in the creature, according to the objects upon which 'tis terminated. Who knows not but that in some sense, whatever God did heretofore, does now, or will do hereafter, is but one continued act as in God, because 'tis himself who is but one, and done in eternity, which is *durat in tota simul*. But yet though it be but one single act *quoad esse*; notwithstanding 'tis diversifyed and multiplyed, *quoad terminari*. though all the acts of God, are the same as subjectively in God; yet as they are objectively put forth upon the Creatures, so they are different, and one before another. We cannot truly say, that God created the world, and burn'd down *Sodom* and *Gomorrah* both at once, they were different acts, as from God, and one done before the other. 'Tis clear enough that some of God's acts are before others; and much clearer, that some acts of God are before some acts of the creature. Did not God make *Adam*, before that *Cain* whom *Adam* begot slew his brother? To say that no act of God is before any act of the Crea- * *Idem* p. 58. * *Idem* p. 60.

ture, is new Metaphysicks; and thereupon to say, that God's electing is not before our believing is new divinity; both contrary to the Apostle, who says, that the Saints, at *Ephesus*, were chosen *before the foundation of the world*; and yet believed not, till *after* they heard the word of truth.

Gods grace and love was on worke in electing *Peter*, before either *Peter* or the world was: * nor does it follow, that when *Peter* came into the world, and liv'd in a sinfull estate before his conversion, that then God must have chang'd his affection, and take off his love from him till after his conversion; for God lov'd *Peter* before his conversion, even while he was in a sinful estate; though not with a love of well-likeing in him, yet with a love of wellwilling to him.

Idem p. 63.

Peter after his conversion lov'd God, but God lov'd *Peter*, before *Peter* lov'd him; 1 *John* 4. 19. *We love him, because he first loved us.* God loves us first, he begins to us in point of love, therefore he loves us before our conversion, for after our conversion we love him.

'Tis true, the scripture says, *God hates all workers of iniquity*; and such are all elect persons before conversion: but yet, though he hate them as workers of iniquity, *i. e.* takes no pleasure in them; yet he loves them as elect persons: *i. e.* beares a good will to them. Nor is it any contradiction in this sense for the same person to love and hate the same man, at the same time, upon a several accompt, as a father may hate a son, as he is unruly and undutifull, and yet at the same time bear a good will to him, as he is his own flesh and blood, and one who he hopes may be reclaimed hereafter: even so may God hate an elect person, as he is a worker of iniquity before conversion, and yet at the same time bear a love of good-will to him, as he is a chosen vessel, and one who he knows will be converted and come in hereafter. In *Ezek.* 13. 18. God is said to have *powred out his fury upon the Israelites*; this was an argument of hatred: and yet while he was doing so, he is said to have *pityed them, ver.* 21. and this was an argument that he bare love and good will to them; as they shed blood in the land, and poluted it with Idols, so he hated them, and powred out his fury upon them, *ver.* 18. but yet Israel was his own peculiar people; and upon that account he

bare such good will to them, as that he promises, *ver.* 25, 26. *to cleanse them from their filthiness, and from their Idols, and to give them new hearts, and new Spirits.* Which argues, that though at present he took no liking nor pleasure in them, yet even then he bare good-will, and intended good to them. God may bear love and intend good to those whom at present he hates as workers of iniquity; and thus it is in the case of every elect person before conversion.

God loves us before our conversion, yea before the foundation of the world; for he elected us so soon; and therefore God's love electing, does not stay for our believing; free grace was up and at work more early then so.

The decree of election is no impediment, and therefore should be no discouragement to any. No decree of God causes any to sin, nor will damn any that repent and believe: whoever perish, tis because of their not-believing, not because of God's not-electing; and therefore to reason thus, God's decree must be fulfilled upon me, therefore no matter what I do, nor how I live; it argues both a wicked heart, and a weak head: it argues a wicked heart, for when men once begin so to reason, 'tis a signe they are resolv'd to sit down in their wicked ways, and to run a hazard for salvation; and then it argues a weak head, for as 'tis an argument of wisdom to use fit meanes for obtayning an appointed end, so 'tis an argument of weaknes, from the appointment of the end, to infer a neglect of means: 'tis as if *Hezekiah* after notice of God's purpose to prolong his life 15. years, should thereupon have determined neither to eat nor drink thenceforward. A decree about the end does not exclude, but include the use of means: though God had decreed to save all those that were in the ship with *Paul*, and had revealed so much to *Paul*, *Act.* 27.24. yet the Apostle crys out, *ver.* 31. *except the Mariners abide in the ship, ye cannot be saved*; notwithstanding the decree of election, *without faith and holiness, no man shall see the Lord.* Let none presume they can be saved by election, without a closeing with Jesus Christ; and let none doubt but they are elected, if they feel that they close with Jesus Christ upon Gospel-terms; this is making our election sure: a true sense and feeling, that we rely firmely upon Christ, and indeavour unfeignedly to be conformable to Christ

Appl. 1.

Christ, is a good assurance of our election: if we can find the law of God writ powerfully in our hearts, we may be assured our names are writ infallibly in the bookes of life.

App. 2. The decree of election as it is no discouragement to any, so 'tis an exceeding incouragement to believers, when they labour and groan under the pressures of the world, the weaknesses of the flesh, the out-breakings of corruption, the in-breakings of Satan; what an incouragement is this to consider, that their salvation is not founded upon their own changeable wills, but upon the will of God, which is unchangeable? All our own foundations would have been unsure, but the foundation of the Lord is sure; and this is that foundation.

Let Conscience, Law, Sin, Hell, and Devils, bring in all their strength, *we are more then Conquerours*, saith *Paul*, *Rom.* 8. 37. why what's the reason? This is one reason, *who shall lay any thing to the charge of God's elect? ver.* 33. election is one ground of confidence and incouragement, to a believer that hath made his election sure.

2. I proceed to the next link in the Chain of our Salvation, which is Redemption. And this likewise is made out of *free Grace*. Eph. 1. 7. *in whom we have redemption through his Blood, according to the riches of his Grace*. Mark how the Apostle in this *Eph.* 1. passes from one link of the Chain to the other; from Predestination and Election, to Redemption; fastning both the links upon the same persons. Whom the Father before the Foundation of the World Elected, *to the praise of the Glory of his Grace*, ver. 6. those the Son in the fulnes of time Redeemed, *according to the riches of his grace*, ver. 7. whom the Father out of *free Grace* elected, he gave them to the Son; and the Son out of *free Grace* redeems them, and gives eternal Life to them.

'Tis said *John* 17. 2. that *the Son was to give Eternal Life to as many as the Father gave him*: To as many, therefore not to any more. Some the Father did not give to Christ in the sense spoken of; for Joh. 6. 39. Christ tells us, *that of all which the Father hath given him, he would lose nothing, but raise it up at the last Day*: *i. e.* to eternal Life, as the next verse explaines it. Christ loses none that the Father gave him, and therefore they who everlastingly miscarry, the Father never gave them to Christ, and consequently

consequently Christ never gave himself for them. That place *John* 17. 12. does not prove that the Son of perdition was one of those the Father gave to Christ, but rather the contrary: for the sense may, and compared with *John* 6. 37, 39. must run thus, *viz. Those that thou gavest me I have kept, and none of them is lost: but the Son of perdition is lost: i. e.* As he is none of those that thou gavest me: the term [*but*] being here taken, not by way of exception, but by way of opposition; as it is elsewhere in Scripture: *Luke* 4. 26, 27. *Gal.* 2. 16. *Rev.* 21. 27. and as we frequently use it in common discourse.

Nor will that Text, *John* 17. 2. indure to be restrained to * the Apostles only; where Christ is said, *to give eternal Life to as many as the Father gave him*: for the term [as many πᾶν ὃ *quot quot*] is too comprehensive and large to be restrained to so few as the Apostles; especially considering 'tis put as a suitable subsumption under that general term [*all flesh*] immediately foregoing; it would make the sense run thus, *thou hast given him power over all flesh, that he might give Eternal Life to a few Apostles*; which seems not a little incongruous. Indeed at *ver.* 6. Christ begins to speak more particularly of the Apostles, and so goes on for some verses; but at *vers.* 20. he inlarges his discourse, and apparently speaks of all Believers; and at *vers.* 24. still speaking of all that ever shall believe, he uses the same form of speech as he did before in *vers.* 2. *Father, I will, that they whom thou hast given me, be with me, where I am, that they may behold my Glory*: this word *Glory*, likewise explains what is meant by eternal life, in *ver.* 2. *i. e.* * not means of Grace only, but Glory it self, with Christ in Heaven. *Father I will*, says Christ; he speaks not only by way of intreaty but as it were, by way of demand. He had said before, *Father, I have finished thy work*: and as one that had done his work, now he comes to demand his wages; what's that? *Father, I will that they whom thou hast given me, may partake of my glory*: who are they? they are the same whom *ver.* 23. *the Father hath loved, as he loved Christ*: How is that? he loved Christ *vers.* 24. *before the foundation of the World*. From whence this will clearly follow, God did not love onely the Apostles before the foundation of the World; therefore they were not the only persons whom the Father gave unto Christ. Neither did he love all men, as he loved Christ

* *Idem* p. 118.

* *Idem* p. 117.

Christ, before the foundation of the World; he did not love *Cain* and *Judas* so; therefore they were not of those whom the Father gave to Christ, and consequently he did not give all. But whom the Father chose before the foundation of the World, 'tis a sure argument, that those he lov'd before the foundation of the World, and those he gave to Christ; for those Christ undertook the work of Redemption; and having finished the worke, for those he demands Heaven, and Glory, as having Redeemed them from Hell and Misery.

No doubt but there was worth enough in Christ's death and merits, to have redeemed as many worlds of men, as there be men in the world; but the intent of Christ in the work of Redemption, was, to pursue the design of God in election. And this (no other) is the meaning of that distinction betwixt the sufficiency of Christ's death, and the intention of it. We do not say, that Christ dyed intentionally for the elect only; and yet dyed sufficiently for all: and therefore all the * arguments muttered up against the distinction in that sense, do but strike at a shadow, and beat the Ayr. But we say, it being impossible Christ should have a design beyond and distinct from his Father; therefore he intended to redeeme his Fathers elect only; though otherwise, there was in the price he paid, a sufficiency to have redeemed all. We do not distinguish betwixt Christ dying sufficiently and intentionally, but betwixt the sufficiency of Christ's death, and the intention of Christ dying. Christs death was sufficient to have redeemed those whom he never bare any love to; but whom Christ intended to redeem and save, and to that very end laid down his life for them, those he did love; yea he could not possibly bear more love, nor intend a greater good to any, then that amounts to; *Greater love hath no man then this, to lay down his life for another.* Therefore if Christ lay'd down his life for all and every one, even for *Cain* and *Judas*, with an intent to save them; then he did bear no more love, nor intend no more good to *Peter*, and *Paul*, then he did to them; no more grace to one, then to another. This does exceedingly derogate from the worth of *free grace*, and makes it no such peculiar choice thing, as the Scripture sets it forth. For the vindication of *free grace* in this point, I shall bring forth two arguments, to prove, that the intent of Christ in

* *Idem* p. 94, 95. &c.

dying,

dying was to pursue the designe of God, in electing, and not to redeem all.

1. Whom Christ intended to Redeem, he laid down his life to make a purchase for them; and Faith was one part of the purchase, one of those things which he purchased for them; *Phil.* 1. 29. *Unto you it is given, in the behalf of Christ, to believe,* &c. In the Original it is, *To you it is given to believe,* ὑπὲρ Χριστοῦ, *for Christ's sake,* upon his account as purchased by him. So that Faith is part of what Christ purchased by his death: But Christ hath not purchased faith for all, therefore he did not lay down his life for all.

Whom Christ intended to save by his death, he did not dye for them only if they would believe, but that they might believe. Whoever believes, *Its given to them to believe,* ὑπὲρ Χριστοῦ, *for Christs sake,* as an effect of his merits. God intended that none should have salvation without this condition of believing: Christ intended by his death and merits, to purchase both salvation for the Elect, and this condition also in order thereunto.

2. If God and Christ intended all should be redeemed and saved, then all would certainly have been saved: For whatever any Understanding Agent intends to effect, he alwaies effects it; unless he either find the thing first intended, to prove afterwards inconvenient, or else want power to bring to effect what he intended. Now God being infinite in Wisdom to foresee all inconveniences, and infinite in power to effect what he sees convenient, it is impossible that ever he should intend to effect any thing, and that thing not be effected. And therefore to maintain that * God may be said to intend to effect what never is effected, is a new Notion, where Reason and Truth are so far from greeting one the other in it, that neither of them will come neer it. * *Idem* p. 33.

Nor is there any ground either in Scripture or Reason, to distinguish betwixt Gods intentions or purposes and his decrees. To say that * God does not alwaies decree the effecting of what he purposes, is *gratis dictum*; and to say, that * though what God Decrees doth alwaies stand, yet what he purposes, doth sometimes not stand, is expresly contrary to that Text, *Isa.* 14. 24. *As I have purposed, it shall stand.* Gods purpose is eternal, and what he works in time, he works according to that eternal purpose, *Eph.* 3. 11. therefore his purposes change not, and what he pur- * *Idem* p. 36. * *Ibidem.*

purposes must stand. The Purposes or Decrees of God are the foundation of all his workings; and *the foundation of God standeth sure*: Therefore if God and Christ had purposed and intended to save all, then all had surely been saved.

As for those Texts which are alledged to prove that Christ Redeemed the World, or all men in it, they are indeed many, and I cannot here insist upon them particularly, only thus much to them in general.

They prove that all men in the world who are redeemed and saved, are redeemed and saved by Christ; his merits the only ransome for all, and he the only Saviour of all who are sav'd in the world: But that he intended to redeem and save every particular man in the world, not any, nor all of those Texts together, speak home to the proof of it; and till that be proved, *Universal Redemption* is not *Redeemed*, but must unavoydably perish, notwithstanding all the language and wit that is laid down, and sacrificed for the saving of it.

Towards the clearing those places, where the World and all men are said to be redeemed these four things may be considerable.

1. The Apostle *Rom.* 11. 12, 15. by the world, means the Gentiles, as a people to whom Christ was to be a Messiah, as well as to the Jews; Therefore to say that the world may be taken for the Gentiles, is not a speech to be hooted at, for the Scripture will avouch such a sense of the VVord.

2. The Texts alledged will bear such a sense, *viz.* That though formerly the Covenant of Grace was restrained only to the Jews, and all the Gentiles (the rest of the world) excluded; yet now God would have a people even among the Gentiles, throughout the wide world, redeemed by Christ out of all Nations and Languages.

3. Such a sense is agreeable to the analogie of other Scriptures, *Rev.* 5. 9. *Thou hast redeemed us by thy blood, out of every kinred, Tongue, and People, and Nation.* This Text lifts up its voice aloud against Universal Redemption; For if Christ hath redeemed out of every Kinred, Tongue, People, and Nation; then he hath not redeemed every Kinred, People, and Nation. Pertinent hereunto, is that Prophecy of *Caiaphas*, *Joh.* 11. 51, 52. who though a wicked man, yet he spake not of himself, but as high Priest that year: which implies that his tongue was guided from above, and

that

that he spake a Truth, prophecying that Jesus should dy for that Nation of the Jews, and not for that Nation only, but that also he should gather together in one, the children of God that were scattered abroad. Which compared with the former place, imports thus much, That Christ dyed not only for the Nation of the Jews, but for all other Nations: Yet how? Not for all particular persons, but for the children of God, both in that Nation of the Jews, and scattered abroad else-where, throughout the world in any other Nation. Even as under the Law the Jews were God's only Covenant people, *i. e.* not every particular person of the Jews was spiritually in Covenant with God but the faithful elect of that people; So now, not only the Jews, but all Nations, all the world have title to Christs death, *i. e.* not all Individual persons but the Elect in all Nations throughout the wide world.

4. The Jews generally run upon this mistake, that the Messiah, and salvation, by him belonged only to themselves. 1 *Thes.* 2. 15. 16. *They are contrary to all men* (where by the way mark that all men is taken in opposition to the Jews) *forbidding us to speak to the Gentiles, that they might be saved.* They made accompt salvation by Christ concerned only themselves not the Gentiles; yea the Disciples and Followers of Christ were for a time doubtful at least, as to this case, supposing (it may be) from that Text. *Mat.* 10. 6. that they were to preach Christ *only to the lost sheep of the house of Israel*: For if you compare *Acts* 8. 1. with *Acts* 11. 19. you shall find, that they which were scattered abroad upon the persecution that arose about *Stephen*, though they travell'd far, yet still they preached the word to none, but unto the Jews only: and in *Acts* 10. 45. when the Believing Jews heard that the spirit was poured out also upon the Gentiles, it's said, *they were astonished.* So *Acts* 11. 1, 2. *When some of the Apostles and Brethren, heard that the Gentiles received the word, through* Peters *ministry; they contended with* Peter for medling with them; till *Peter* gave an accompt of it: and then at *ver.* 18. *they glorified God; saying, then hath God also to the Gentiles granted repentance unto life*: wondering at it, as a thing which before they did not (it seems) understand.

Now seeing not only the Jews generally but even some of the Apostles and Disciples of Christ were for a time in this mistake; 'tis no marvel that the new Testament is so abundant in general

expressions, importing that Christs death, and the promises, did not only belong to the Jews; but to the wide world of the Gentiles, and to *all* men: meaning by *all*, not all particulars, but all kinds; as the word is undeniably used, *Luk.* 11.42. *Rom.* 14.2. *Mat.* 4.23. and as that place of renown does necessarily evince, *Rev.* 5.9.

Though Christ did not dy with an intent to save all, yet ministers of the Gospel have sufficient ground to preach the Gospel unto all. The death and merits of Christ were of that infinite worth, that they might have been a price for all; but that they became a price for any, is to be attributed to the intention of God and Christ: not the worth of the thing offered, but the intent of the offerer and accepter is that which gives it the formality of a price. *Gen.* 33.19. *Jacob bought a parcel of ground of the children of Hamor for an hundred pieces of mony*; whether the ground was just in value answerable to the 100 pieces, is not so considerable; 'tis possible the 100 pieces might have sufficed to purchase a thing of more worth; but that which made the 100 pieces formally a price for that particular parcel of ground, was, because *Jacob* paid them, and the children of *Hamor* accepted them for that very intent and purpose. So likewise in this case, that the death of Christ became formally a price, whether for all or some, does not arise from its own worth, but from the intention of Christ offering, and God accepting it for that purpose. Now this intention of God and Christ being unknown, who those particular elect persons are, for whom Christs death was intended as a price, and yet his death being of it self sufficient to purchase all, hereupon there is ground for the Gospel to be preached to all, and that we may and ought to call upon all to believe. For when we call upon men to believe, we do not call upon them to believe that Christ dyed for them, but to believe in Christ, and to *believe there is no name under heaven whereby they can be saved, but only Jesus Christ*; and that there is enough in Christ to save all that believe in him: leaving the secret counsell and intent of God and Christ, as a thing not discovered to us, till it appear by the effect.

Appl. 1.

Appl. 2. That Christ intended by his death to save only the elect of God is no little comfort to those that have already made their election sure; and no manner of discomfort to any. For believers to consider that they have another kind of interest in Christ then those

that periſh, is matter of great Conſolation. *Chriſt loved me, and gave himſelf for me*; This *Paul* tryumphed in, *Gal.* 2. 20. Nor is this juſt matter of diſcomfort to any, as long as this is held forth to every one, *Believe in Chriſt, and you ſhall be ſaved.* He that will find comfort in any Doctrine, muſt ſeek it in the right way, wherein according to Gods Word and Will, comfort is to be found. No Doctrine whatever, if true, holds forth comfort to any while they reſolve to continue in a ſinful way. Be careful in walking cloſe with God, and ſeeking him, and you ſhall thereby find, that you are of the number of thoſe that Chriſt died for. Aſſoon as your own hearts aſſure you that you repent and believe, the Scripture aſſures you that Chriſt died for you. All thoſe that walk in faith & holines will find that Chriſt dyed for them. If corrupt reaſon, and diſtempered affections cavil at this as uncomfortable, we cannot help it; the Doctrine it ſelf is ſweet: and if any complain of bitterneſs in it, let ſuch conſider whether their own Palate be not diſtempered.

I go on to the third link in the chain of our ſalvation, which is Juſtification; and this likewiſe is out of Free Grace; *Rom.* 3. 2, 4. *Being juſtified freely by his Grace*, &c. Juſtified freely, The word in the Original is δωρεὰν, without any price, without any valuable conſideration; importing that we are juſtified *gratis*, without any price, without any valuable conſideration on our own part from our ſelves. For the vindicating of Free Grace in point of Juſtification, I ſhall endeavour to clear this Propoſition.

That nothing in our ſelves is of any valuable conſideration in point of juſtifying us. The Papiſts ſay our works are; but that's an opinion now dead among us, and therefore let it lye. Others ſay our faith is: What the Papiſts attribute to works, theſe upon the matter attribute the like to faith to *To credere*. They expreſs themſelves to this effect, * In the ſame way that God required perfect obedience in the firſt Covenant he now requires faith inſtead of it in the ſecond Covenant, ſo that as works ſhould have juſtifyed them before the fall, ſo Faith now. Chriſt in dying (ſay they) * did not bear the curſe of the Law for us but only obtain that God ſhould juſtifie us upon other terms then before, *i. e.* by accepting faith for our righteouſneſs.

* M. *I. Goodw.* Imputat. of Faith. part 1. page 14.

* *Idem ibidem*, part 2. p. 33.

In oppoſition hereunto, I ſhall endeavour to prove, that as faith of it ſelf hath no ſuch worth in it, ſo Chriſt hath not purchaſed any

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such worth for it, that it should be accounted or pyes for righteousnes. How harmless soever this opinion seem at first view, yet if we thorowly examine it, and the consequences that attend it, we shall find that it does in the issue, attribute too much to self, and too little to Christ, and that it derogates from Free Grace, and is contrary to the Gospel way of Justification. I deny not but that Faith is a Gospel condition without which we cannot be justified, yet not an immediate condition, the very performance whereof is our righteousnes, but such a remote conditio, as the performance thereof gives us interest in the righteousnes of Christ the Lord our Righteousnes. 'Tis not a condition so as works were before the Fall; for the performance of works was that wherein righteousnes before the Fall, was to consist formally; If faith succeed works in such a sense, as being instead of works (as some affirm) then the performance of faith does make formally righteous: if so, then we may plead our faith at Gods Tribunal in the great day, as *Adam* if he had not fallen, might have pleaded his performance of works. But this cannot be, for 1. When we appear before God's judgement seat, we must plead such a righteousnes, as will countervail and answer God's justice: we cannot be justified, but by a righteousnes that will answer Justice, for God is just in justifying, *Rom.*3.26. therefore such a righteousnes must be found out, either inherent in us, or imputed to us, as is every way perfect; that so God in justifying of us for such a righteousnes, may appear to be a just justifier Now the righteousnes of Christ imputed to us, is such a perfect righteousnes, as will fully answer the justice of God. But for our faith, 'tis so far from being a perfect righteousnes that it is not a perfect faith: That is perfect to which nothing can be added, but our best faith stands in need of addition and increase: The Apostles pray'd, *Lord increase our Faith*; our faith therefore is not perfect, much less a perfect righteousnes. To say it will find acceptation in mercy, though not approbation in justice, and so pass for righteousnes upon that account, is to make Gods mercy shut out his Justice, whereas Gods great designe was, to manifest both those attributes in the justification of man, not only (though chiefly) his mercy but likewise his justice. This appears by that fore-alledged place, *Rom.*3.24. *Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth or appointed,*

appointed &c. That God would admit of any Redemption for us, and that he would likewise provide and appoint a Redeemer herein was Grace and Mercy manifested; But yet you shall see he had an Eye likewise to the manifestation of his Justice; for it follows in the next words, *whom he set forth to be a propitiation through faith in his blood; to declare his righteousness* or his justice, *that he might be just*. This is quite contrary to that passage forecited out of the promoters of *Το credere Christ in dying* say they, *did not bear the curse of the Law for us* i. e. satisfie justice in our steed, *but only obtain'd that God should justifie us upon other terms*, i. e. accept of our faith for righteousness. No (says *Paul*) Christ did satisfie justice for us, God appointed him to be ἱλαστήριον a propitiation, which argues satisfaction and appeasment of Justice; and God so order'd it εἰς ἔνδειξιν τῆς δικαιοσύνης for the declaration of his justice, that he might be just, or that he might appear to be just in justifying, as *Paraus* clears that place.

Should Christ only obtain of God to accept of imperfect faith, instead of perfect righteousnes, how would there be any manifestation of justice in it? yea, consider wel whether there would be any truth herein if that should pass for righteousness which is not so indeed. *Rom. 2. 2. the judgement of God is according to truth*; that which is not righteousness, cannot be judged and esteemed so before God. Indeed there is in some sense, a difference betwixt Gods judging according to justice, and according to mercy: But Gods judging according to mercy is not judging a person perfectly righteous for a righteousness which is imperfect, but for a perfect righteousness, which is not his own: In this judgement there is both truth and mercy. Truth, in that God esteems us perfectly righteous, for that righteousness which is every way perfect, even the righteousness of Christ. Mercy in that he esteems us righteous, for that righteousness which is not our own, only by imputation ours and of his providing for us. When God judges, declares or esteems us righteous 'tis for some righteousness in us, or imputed to us: we cannot be righteous but by a righteousness; faith is not a righteousness.

2. If faith were a righteousness it would be a self righteousness, for faith is mentioned in Scripture as a thing that is our own. *Mar. 10. 52. Thy faith*, says Christ to *Bartimeus*. *Col. 1. 4. I have heard of your faith*. When we believe, it is not God believes in us, though

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we do it by his especial assistance: though it be done by grace inabling & assisting & not by strength of Nature, yet it is we that do it, and the act is properly ours; and being so, if we were justified by it, there would be place for our boasting in it more or less: If *To credere* deserve the name of a righteousness, 'tis apparently our own righteousness; but *Paul* in point of Justification, utterly disclaimish is own righteousness; *Phil.* 3 9. He desires *to be found in Christ, not having his own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.* In which Text the Apostle does not distinguish self-righteousness into two sorts, disclaiming only one of them, but he distinguishes *inter propriam justitiam & alienam*, disclaiming utterly all self-righteousness, of what sort soever, as a law-righteousness, and laying hold upon anothers righteousness, *i. e.* Christs. This seems clear from the antithesis, *that I may be found in Christ, not having mine own righteousness*; i. e. in Christ's righteousness, not in mine own; *Not having mine own righteousness*, layes the Apostle, *but that which is through the faith of Christ*; or what if we construe it thus? *Not having mine own righteousness, but that of Christs through faith?* the Original will bear such a construction, though I will not ground upon it. However this is clear from that latter part of the verse; the righteousness which *Paul* rested upon is such a righteousness as comes in through faith, and by faith; therefore faith is neither it, nor any part of it. When faith is said to justifie, or to be imputed for righteousness, it is not meant faith of it self, but faith in regard of its crucified object. That we do not speak this *gratis*, but upon Scripture grounds, we will instance in a chapter where the Apostle expresses himself fully and punctually to the very case in hand; it is *Gal.* 3. one of the most pregnant places which the promoters of *To credere* make use of; where indeed *Paul* affirms that we are justified by faith, and that faith is imputed for righteousness; But we shall find that *Paul* in that very chapter uses the word faith again and again, for the object of faith; so *v.* 23. *before faith came, we were kept under the law*, &c. and again *v.* 25. *after that faith is come, we are no longer under a Schoolmaster*: By the coming of faith, is here undeniably meant the coming of the object, not the act of faith: and so twice in that chapter, *v.* 7. 9. they are said to be the *children of Abraham, who are of faith,*

of faith, *i.e.* they who are of Christ by faith. So that we see the Apostle in this very chapter wherein he speaks of justification by faith, uses the word faith in a relative and metanimical sense, as it imports Christ. Now add hereunto that faith in a proper sense *To credere*, the very act cannot be imputed for righteousness, cannot justifie as the arguments before evince.

'Tis true faith in a proper sense is faith in Christ and so includes Christs righteousness as the object of it; but yet we must distinguish betwixt the act and the object, though the act cannot be without the object: and so the adversaries themselves do, when they say, that *To credere* is imputed and not Christs righteousness, they do in those very words distinguish betwixt the act and the object, as we do: Only the thing in question betwixt us is whether we be accepted righteous for that act of ours, of which Christs righteousness is the object, or for that righteousness of Christ upon which our act is terminated or for both taken together. The first makes our act the thing for which we are righteous, Christ only the object of it, & so establishes a self-righteousness wholy. The last makes us to be accepted righteous for a righteousness, from two distinct subjects our selves and Christ, which cannot be, and beside it establishes a self-righteousness in part, which must not be. The middle way only attributes all to Christ, when we rely for justification not upon our own act but upon Christs righteousness, the object of it.

To shun all ambiguity in terms, we mean in plainer terms thus; There is an apparent difference betwixt believing in Christ, and Christ believed in. We are not justifyed by our believing in Christ, but by our Christ believed in; even as we are not clothed by putting on the garments, but by the garments put on; not cured by applying the plaister, but by the plaister applyed. Christs righteousness is not only the object of that act which is imputed to us for righteousness, but it is the very thing the formal cause, the *formalis ratio* that makes us righteous in point of justification.

To say that only the merit of Christs righteousness, not the righteousness it self is imputed to us, even as the demerit of *Adams* sin, not his sin, are both spoken *gratis*; they tend to prove that Christ merited, that faith might be accepted; which is such another shift as that of the Papists, Christ merited that we might merit; and therefore there is subtlety enough in so saying, but no truth in it. For unless the sin of *Adam*, and the righteousness of Christ be imputed

the demerit or merit cannot; one being the foundation of the other, and inseparable. Beside, 'tis contrary to that of the Apostle, *Rom.* 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one, many righteous.* We are sinners by *Adams* disobedience, not by the demerit of it only; his very act of disobedience is imputed to us, not only the demerit of it; and so for Christs obedience: and it stands with reason, for *Adam* bare the person of all mankinde, and therefore his act was ours, *Rom.* 5. 12. *In whom all have sinned*, says the Apostle, speaking of *Adam*: Our Translation renders it *foraſmuch*, but in the Original it is ἐφ' ᾧ πάντες ἥμαρτον, *In whom all have sinned.* As a father selling or forfeiting his estate, his act is the act of all his posterity: so it is in this case, the very disobedience of *Adam* is imputed to us as our sin not only the demerit of it; and likewise the very obedience of Christ is imputed to us for our righteousnes, not only the merit of it.

Rom. 4. 6, 11. in both verses a righteousnes is said to be imputed; now there is no righteousnes any where to be found, but the righteousnes of Christ; Beside, 'tis said a righteousnes *is imputed*; now imputation properly is, when somthing that is in another person, is reckoned and accounted ours set upon our score, our account, though indeed not in us, but in another person. That this is the signification of the word appears from that of *Paul* to *Philemon*, *v.* 18. *If Onesimus ow thee any thing, put that to my account*, τοῦτο ἐμοὶ ἐλλόγει, the same word which before and elsewhere is used and translated *impute*; and so both *Beza* and the old translation render this Text; *if Onesimus owe thee any thing, illud mihi imputato*; impute it to me, or set it upon my account, as we read it. Thus the righteousnes of Christ is imputed to us set upon our account, reckoned upon our score, though not a thing in us of our own.

Pl. 1. If thus it be, then let us in point of justification, give unto Christ the things that are Christs, and unto faith, the things that are faiths. 'Tis honour enough for faith, that it is the grace whereby on our part we have union to Christ, and interest in the righteousnes of Christ; but to make faith it self our righteousnes is to attribute more to it then it can bear, or will own. Set all due honour upon the head of faith, but do not break the back of it, by laying the whole weight of justification upon it; faith is too weak to bear it: God hath laid help upon one who is mighty, even the Lord our Righteousnes. And herein appears the free grace of God in point of our justifica-

tion that he was pleased to provide Jesus Christ, and to accept of his righteousness in our stead, that we believing in him, should have his righteousness imputed and set upon our account. Christ is said to have fulfilled all righteousness, and all the righteousness he fulfilled, is imputed to us, both active and passive doing and dying. Not that his passive redeem'd us from guilt and hell, and that his active made us righteous, and gave us title to heaven; but both of them joyntly concurr'd to effect each: both of them laid together, make up that price which Christ paid, that satisfaction which Christ made. Though the law doth not require both obeying and suffering, yet Christ paying not the *idem*, but the *tantundem*, not the strict debt it self, but a valuable satisfaction, he might and did put the merit of his obeying to his suffering; that so there might be *copiosa redemptio*, and that he might save to the utmost εἰς τὸ παντελὲς, altogether, and all manner of waies. 'Tis a material enquiry, whether Christs intercession do not come in upon the like account? I only hint it.

This is infinite matter of comfort to Saints that the righteousnes of Christ, who fulfill'd all righteousness, is imputed to them; for, hereby they stand as righteous in the sight of God, as the righteousness of Christ can make them; yea, as righteous (in some sense) as Christ himself; righteous with the same righteousness, though not righteous in the same manner; He with his own inherent, we with his imputed; truly ours, though not in us. And this may be one sense of that (if it be understood of Christ) in *1 Joh. 4. 17. Therefore have we boldness in the day of judgement, because as he is, so are we.* &c. If in point of sanctification, much more in justification. We are just, not only for, but with the righteousness of Christ, that righteousness which will befit only the person of a Mediator. God-man, by way of inherency, may yet befit a creature by way of imputation. Nor does the imputation of such a righteousness evacuate the duty of repentance: The righteous need no repentance; the most which can be forc'd from thence is only, that the inherently righteous need no repentance, but they who are only righteous by imputed righteousness do. Touching the best of Saints, though a most perfect righteousness be imputed to them, yet sin is inherent in them, and therefore repentance needful for them. *Appl. 2.*

4. I come to the fourth link in the chain of our salvation which is regeneration; whereby we mean Gods making us new creatures, or his quickning us with spiritual life. And this the Apostle in *Eph. 2.*

attributes to Free Grace: Having told us *v.* 1, *that of our selves we are dead in sins*, he explains in the next verses what he means by it; not only dead in person, because of the guilt of sin; but dead in Nature, because under the power of sin. He does not say, dead for sins, but dead in sins; which implies the former, and expresses more: and then in *v.* 5. he attributes our quickning, unto grace: *When we were dead in sins, he quickned us; By grace ye are saved.* This quickning of us, the Scripture calls Regeneration. *A man must be born again, Joh.* 3.3. *and that not of blood, nor of the will of the flesh, nor of the will of man, but of God; Joh.* 1.13 or *born of the Spirit, Joh.* 3.8. These Texts compared, shew what is the adæquate principle of Regeneration, whether man's will, or Gods spirit, and tells us expresly, *totidem verbis, not the will of man, but the spirit of God.* Imagine Regeneration to be divided into a 1000 degrees, yet we must not attribute so much as one of them to mans will, but all to Gods spirit: For the Scripture puts a flat opposition betwixt them in this point; *born not of the will of man, but born of God, or born of the Spirit.* As in the first birth we do not form our selves in the womb, but God, as the God of Nature does all: So in this second birth, we do not form the new-creature in our own hearts, but God as the God of grace does all. 'Tis true indeed, when once the will of man is principled and acted by the spirit of God, it acts with the spirit; *Voluntas acta agit*; and in this sense we need not refuse that former resemblance, allowing only one part of a thousand to the will of man, and the other nine hundred ninety nine to the spirit of grace in every spiritual act. But this is after Regeneration, and therefore comes not home to the case in hand; *Voluntas acta agit, sed non agit nisi acta*; after regeneration the will acts with and in the strength of the Spirit; but in the first moment of conversion, as to the work of regeneration, the Will stirs not it self, but lies dead; and like the Chaos in the first Creation, moves not till the spirit of God move upon it. We are by Nature dead in every faculty, till the Lord quicken us, not only by the Spirits energetical presence, but by the Spirits working a new principle in us; call it by what logical term you think fittest, whether habit or power, it is such a principle as the Scripture calls Grace; 1 *Cor.* 15. 10. *By the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I,*

but the grace of God which was with me. By grace here, is not meant only the favour or grace of God towards *Paul*, but the grace of God in *Paul*; for he speaks of it as a principle of action within him, inabling him for what he did: *I laboured; yet not I, but the grace of God.* And so *Heb.* 13.9. *It is a good thing that the heart be established with grace*: beside grace towards the person, there is grace in the heart, whereby the heart is said βεβαιουσθαι to be established, or poysed and made steady. In both these places (to name no more) by grace is meant a principle put into us.

There is another pregnant phrase, which clearly imports, that when God regenerates us, he puts such a principle into us; 1 *Pet.* 1. 23. we are said to be *born again of incorruptible seed, by the word of God, which liveth and abideth for ever.* In our regeneration there is an incorruptible seed put into us, of which the new creature is bred and born within us; which seed is not * the word of God; for we are said to be born of the seed by the word: But by the seed is meant, a divine principle, wrought by God in the heart and soul, through the ministration of the word, which liveth and abideth for ever; *i. e.* not which word, but which seed or principle liveth and abideth in us for ever; as appears by the placing of the comma's, and as the word *incorruptible* imports. That this is no forced interpretation, but the proper meaning, will appear from a parallel Text, 1 *Joh.* 3.9. *Whosoever is born of God, his seed remaineth in him.* By seed is confessedly understood a divine principle wrought in us; and it is this seed that remaineth, saith this latter Text; but how long remains it? That the former Text speaks home to; not only for a season, as some would interpret it, * but *it liveth and abideth for ever.* This is a strong argument for perseverance, which some endeavouring to answer, have only knock'd one part of the Text against another, and left the main thing against them untouched.

* *Idem* Redempt. Red. p. 199.

* *Idem* Ibidem.

But to return, till we be thus regenerated and quickned, we are of our selves dead in every faculty; not only in our wills and affections but even in our understandings as to things of spiritual concernment. The Intellectual frame of the soul of man, was by the sin and fall of *Adam* wholly dissolv'd and shatter'd and brought into as great a confusion of ignorance and darkness as can be imagined.

Now if so, from hence I infer these two conclusions.

1. Every man continues in this state, till he be made a new creature by regeneration; God by Christ hath not so heal'd this natural condition of mankind, that every one (even before generation) is reinvest-

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ed with ability to apprehend, discern, and subscribe to the things of God. Christ hath not purchased any such general vouchsafement to all the children of men, nor is any such grace given to the world in general upon the account of Christ, as is* presumed, not yet proved; the contrary appears; for till we be regenerate there is nothing in us but the old man; and that old man is in the old state of darkness fore-mentioned: there must be a renewing the spirit of our minds; now they only are renewed in the spirit of their minds, who have put on the new man, *Eph.* 4. 23, 24. it is the new man, who is renewed in knowledge, *Col.* 3. 10. As touching that Text, *Joh.* 1. 9. where Christ is said to be that *light which lighteth every man coming into the world*; there is difference twixt lighting and enlightning; one respecting the object and medium, the other respecting the faculty: if that Scripture prove that Christ lighteth all *i.e.* holds forth in the Gospel sufficient outward light to see by, yet it proves not that he inwardly enlightens all with a principle to see with. The Sun is the light of the material world, yet they upon whom Nature hath not bestowed sight, cannot see for all that. The Sun sends out its light into the world far and near, yet the man who is born blinde, abides in darkness till his eyes be opened. *I am come a light into the world*, says Christ, *Joh.* 12. 46. yet it is implyed in the next words, that every unbeliever abides in darkness; now we are all unbelievers till regenerate, and therefore till then abide in darkness, though under the very Tropicks of Gospel light, yet we discern it not, till God give us an ey of faith, *i.e.* till he do that for us which the Scriture calls *enlightning the eyes of our understanding*, *Eph.* 1. 18. till then, though the light shine, yet it shines in darkness, and the darkness comprehends it not.

* *Re.* Re. preface p. 14. p. 2[illegible].

Some by darkness in this and all other like texts, will needs understand * not a natural but only a contracted blindness; not born with us, but which some (or it may be the most) wilfully bring upon themselves. And therefore I add,

Idem in preface p. 12,

2. Not only such unregenerate persons, who have darkned their own minds, by loose and sensual converse and conversation, prepossessing themselves with erroneous apprehensions, but even the choysest of the unregenerate, those who are in their purest naturals, they are in darknes, as to the saving apprehension of spiritual things: for till they be born again or quickned they are dead, which deadness being universal, runs thorow every faculty, and imports not only a lameness, but an utter inability in the understanding, as well as other faculties. The mouth of that

Text

Text is not yet ſtopt, 1 *Cor.* 2. 14. *The natural man is not capable of the things of God, nor can he know them, becauſe they are ſpiritually diſcerned*; the original word is ψυχικὸς, the ſouly man, *i.e.* the man who hath no other principles but thoſe connatural to his ſoul, no principles ſuper-infuſed from the ſpirit: ſuch a ſouly man cannot underſtand the things of the ſpirit of God, becauſe being things of the ſpirit, they are only ſpiritually diſcerned, *i.e.* by the Spirit, which he that is only a ſouly man, wants. I ſhall offer 3. things towards further clearing this Text.

1. By the Natural man here, is not meant * the weak Chriſtian, the babe in Chriſt, ſpoken of in the next chapter; for 'tis ſaid, *the things of God are fooliſhnes to him*; μωρία, which comes of the Hebrew word מרה *to rebel*. Now the things of God are not fooliſhnes to a weak Chriſtian, much leſs does his heart rebel againſt them; as the word ſeems to import: beſides the very word ψυχικὸς does properly ſignifie *a man without the ſpirit*, ſo S. *Jude* defines it, *ver.* 19. ψυχικοὶ πνεῦμα μὴ ἔχοντες our tranſlation renders it ſenſual, but 'tis the ſame word with this in the text; natural, having not the ſpirit. We find the ſame uſed again *James* 3. 15. *this wiſdom is earthly, natural, develiſh*; in both theſe places the word ψυχικὸς ſpeaks an unregenerate condition; and I cannot meet the word again in all the new teſtament, ſave only in 1 *Cor.* 15, where the Apoſtle diſtinguiſhes twixt natural and glorifyed bodies.

* *Idem* in the preface p. 13.

2. It does not at all appear, that by the things of God here ſpoken of, are meant only high and deep myſteries, ſpeculations, but rather the ſubſtantial doctrines of the Goſpel, which the Apoſtle calls, *the knowledge of Jeſus Chriſt, and him crucifyed; ver.* 2. *the things given to us of God, ver.* 12. *which are hidden and deep in reſpect of thoſe, who have only the ſpirit of the world and worldly wiſdom, ver.* 6. 8. but (ſays *Paul*) *we have received the ſpirit of God, that we might know them, and we alſo ſpeak them; comparing one ſpiritual thing with another, though the natural man is not capable of them, as having not the Spirit.*

3. By the incapacity here mentioned, is not underſtood only a preſent actuall incapacity, through want of diligent uſe of means; but an utter incapacity, through want of a principle, ſpiritual things are not diſcern'd but ſpiritually. πνευματικῶς vi ſolius ſpiritus, non vi ψυχῆς. Sas *Beza* expounds it: the ſpirit is requiſite to the diſcerning of ſpiritual things, and therefore the natural man having not the ſpirit (as *Jude* ſpeaks) wants that very principle whereby he ſhould diſcerne them.

1. Let grace have its due acknowledgment, by attributing that to *App.* 1.

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it which the scripture termes making us to differ, *who maketh thee to differ?* saith *Paul*, 1 *Cor.* 4.7. Let the answer be, *not I, but the grace of God which is in me; by the grace of God I am what I am.* Let this be fully granted with the clear consequences thereof, & we desire no more.

Idem preface p. 14, 20. But to say that * grace is the restauration or healing of the natural condition of man in general, through Christ; as if every man was born sound and able, till he corrupt himself afterward, with the lusts of the flesh, and ways of the world, this does not make grace to difference one man from another. Nor is it enough to say, that not one of a thousand but does so corrupt himself, that without a second relief from the grace of God, he never comes to believe: for this seems to imply a power, though rarely or never exerted into act. Whereas there is not one man in the world, if it were possible for him not so to corrupt himself, that hath so much as power to believe, without regenerating grace. Which grace is not a restauration of the natural condition of men through Christ, whereby they are healed, till they corrupt themselves. Neither is it a second relief answerable to, and removing such a self corruption; neither is it a putting men into a capacity of believing, by vouchsafeing outward means, or holding forth an object to be believed in; which some perhaps may term a power to believe: subtilly, though improperly; neither is it only an irresistable acting upon the understanding, by way of illumination; neither lastly, will all these laid together, with an actual assistance in order to believing, come up to that which is indeed, and in truth, discriminating and differencing grace.

Differencing grace is an incorruptible seed, put into some, not others; whereby they are made new Creatures, a divine spiritual principle, running thorow every faculty, by which they are inabled, and without which they were not able to put forth spiritual acts of saving import: it is true indeed, it is not God, or the grace of God, but man who believes, & who is the subject of such spiritual acts, having his own natural faculties ingaged in them: but yet man does not put forth those spiritual acts by his own natural faculties, as natural, but as spiritually inabled by this supervenient principle of grace.

And upon this account, we are not to attribute the differencing of us to any thing of our selves, but to this free grace of God: it was one part of God's great designes to carry on the work of salvation in such a way, that the creature might have no ground to glory in himself: but all the wit of man cannot avoid it, but that we may glory in our selves, if there be not such a peculiar differencing grace.

Appl. 2. Take heed of crying down the doctrine of peculiar free grace as harsh; for to the people of God none more sweet. No doctrine does more indear Christ to the soul, and ingage the soul to Christ, then this of free grace, in all the branches of it. Acts of common love or civility amongst men, doe not lay such a great obligation, as acts of peculiar love; when we pitch favours upon particular persons, these have a waies to make the deepest impression, & cause the heartyest returns. That the lot of free grace electing should fall upon me (I mean it only by way of allusion, let none take advantage of that expression) that Christ should love me, and give himself for me, that the spirit of God should call, and call out me, and quicken me (says a Saint) this melts the heart. Upon such a consideration *Paul* bows his knee to the master of the families of heaven and earth, *Eph.* 3.14 and ver. 18. prays, *that the saints may be able* τὸ καταλαβέσθαι, *to overtake the love of God in it, i.e.* in some measure to walk up to it, and go along with it, with a love answerable to it. Oh that those who are so ready to undertake the defence of man's free will, would endeavour in the Apostles sense, to comprehend the love of God towards them.

FINIS.